1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP13

643 692 common at African courts. A few Umbundu rulers carried on such practices, and especially certain self-constituted robber-barons such as Samakaka, who left Viye after the military occupation and established himself first in Bimbe (Mbimbi), later in Huambo (Wambu), and then at Elende, until taken by the Portuguese authorities in 1903.

643 754 4. In order to protect himself and the nation, *the king had resort to magical means*, some of which would be accounted witchcraft or murder if practised without authority. Such were the ritual murders of *Katõkõlã* (The Strangler), *Oku ipa ukai watimba aveli* (killing the woman of two bodies, i.e. pregnant), of the children whose lives were required for building and furnishing the queen's kitchen, &c.

791 643 5. In order properly to carry out the functions of his office, *the king made much use of divination*, for which purpose he had his own diviner (*Citue cosoma*), who was of the blood royal. He also called in or consulted diviners of many regions and of many types, one of the commonest of which was the 'Diviner of the Basket' (*Ocimbanda congombo*).[1]

643 642 The king was a divine representative and a divine incarnation, but the mode of his succession reveals that he was also a democratically chosen leader. Note has been made of the fact that the royal succession is in the male line, sometimes from father to son, but more often from elder to younger brother, to brother's son, or to one even more distantly related. The election is made by the councillors whose duty it is, ordinarily before the old king's death is announced, but these same councillors may depose an unpopular [669] king. There have been many revolutions and *coups d'état*. This fact was noted by several early observers, among whom I cite one who wrote in 1837:

> The government of 'Bailundo' is democratic. These heathen mix with the infamous humiliations of the orientals, the unbridled coarseness of the English people at election times in England. The kings defer to and flatter their counsellors; these are they who elevate a king to the throne and also who cast him down.[2]

[1] A rather cursory description of divination as practised by this type of diviner was given by Hambly, op. cit., pp. 274–6. For a fuller treatment, *vide* L. S. Tucker, 'The Divining Basket of the Ovimbundu', *J.R.A.I.* (London), 1940, vol. lxx, pp. 171–201.

[2] C. de Almeida Sandoval in *Annaes do Cons. Ultr.*, Ser. I, p. 519. The reference to English elections reminds one of Dickens. See also P. M. Pinheiro de

1: Childs M-S (1924-1940) 1949 FP 13 Mbundu FP 13

It must not be supposed that trade has been abandoned. Every sale or exchange of field or garden produce is a serious trading operation. Produce will often be carried a very long way for a very small advantage, or even for no apparent gain. The successively lower economic levels to which the colony, and especially the natives, have fallen since the close of the rubber trade is a factor. Individual trading, involving journeys into even such distant regions as Ovamboland, is a latter-day development since European rule has made for greater personal security.

Another factor which operated to end all large-scale trading operations of the Ovimbundu was the disappearance of the traffic in human beings. It has been shown that even before they ruled over the Ovimbundu the 'Jagas' were leading intermediaries in this traffic, and the Ovimbundu have continued in this rcle right down to the period under review. Whatever name or form it bore at the coast, in the interior the traffic was the same. At the height of the rubber boom this traffic, along with other activities, suffered a decline, being somewhat less profitable than rubber. At that time came the peak of the rum trade and the demoralization which it brought turned the point of the 'contract labour' traffic in upon the Ovimbundu themselves. Such Umbundu customs as getting into debt, the pawning of relatives, and also such factors as times of food scarcity, quickly taken advantage of by the traders, served to exacerbate the hardships, and the result was the native uprising of 1902 known as the 'Bailundu Campaign', but extending beyond the limits of Bailundu. The effects of this uprising upon trade have already been noted. Pending investigation of its causes, the export of 'contract labourers' was stopped,[1] but the practice was soon resumed. The scandalous conditions then obtaining in the neighbouring 'Congo Free State' almost from its founding until 1908 greatly aided and abetted the slave-traffic, however much this new frontier may have interfered with trade in ivory and rubber. Trade with the *revoltés* was particularly lucrative to Ovimbundu and other traders of Angola. Powder and arms were an especially important item in this trade.

and just under the rim of the Highland. In 1916 construction stopped at Chinguar (312 miles and on the edge of Viye) until after World War I. It was completed to the Angola frontier in 1929 and the Belgian section finished in 1931, with transcontinental connexion at Elizabethville.

[1] Cabral Moncada, op. cit.; Massano de Amorim, *Relatorio sôbre os acontecimentos do Bailundo* (Loanda, 1903); *Missionary Herald*, 1903, p. 69.